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THE
CHURCHMAN'S MAGAZINE.

VOL. II.

NOVEMBER, 1822.

No. 11.

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VOL. II. I

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THE COMMENTATOR:

OR

GUIDE to the clear comprehension, and pious use of the LITURGY.

No. IX.

THE GENERAL THANKSGIVING, &c.

PRaise is one of the most essential parts of the worship of God. It seems indeed to be one of the first dictates of natural religion, as well as the indispensable requirement of revelation. The worship of the Jews consisted chiefly in peace-offerings and praises. The Psalms were their forms; and the sons of Asaph, with all sorts of musick, united in giving thanks unto the Most High. The very Heathen have constructed temples, and erected altars, for the sacrifices of praise and thanksgiving. Well then does the Exhortation, at the beginning of our service, admonish us as Christians, that one of the principal ends of our assembling in the house of God, is, "*to render thanks for the great benefits that we have received at his hands.*"

The ancient requirement of oblations and sacrifices was tedious and burthensome; but no time is too short, no place too narrow, and no fortune too mean for the duty of Christian thanksgiving. They who have not leisure or convenience for more formal returns of gratitude for

the divine blessings, may at least say, as was the custom of the primitive Christians, "*The Lord be praised.*"

To reflect upon our sins, as in repentance—to consider our wants, as in prayer—or to meditate upon our duty, as in hearing the word of God—all these are attended with solicitude and pain: But to contemplate the goodness and mercy of our heavenly Father—to recount the innumerable favours he has conferred on us, and to breathe a prayer for their continuance and increase—all this can be nothing but unmixed delight. "It is a good thing to sing praises to our God; yea, a joyful and pleasant thing it is to be thankful." They who can take no pleasure in such devotion, are strangers to the joys of blessed souls, and unfit to be received to their heavenly habitations.—The frequent exercise of this duty, has a tendency to increase our relish for it. It inflames our love to God, confirms our faith in his mercy, expels our fears, and revives our hopes; so that, at length, the thankful heart finds its best reward for praising God, in the very pleasure of the duty. And when we consider that we are poor, frail, indigent, and helpless creatures—that we are nothing but what God has made us, have nothing but what he has given us, and are constantly dependant upon his bounty, we cannot fail to perceive our obligations of gratitude for the innumerable blessings we enjoy, and adopting the language of our Communion Service, to confess, that "*It is very*

meet, right, and our bounden duty, at all times and in all places, to give thanks unto the Lord our God."

For the performance of the duty of praise and thanksgiving, the early compilers of our Liturgy had provided the *Halleluia*, the *Gloria Patri*, and the daily *Psalms* and *Hymns*. In the time of King James I. particular thanksgivings were added for deliverance from *Drought, Rain, Famine, War, Tumults, and Pestilence*. Afterwards, at the Restoration of King Charles II. that there might be no defect in our expressions of gratitude, the form of "*General Thanksgiving*" which is now under consideration, was added for daily use.

This form of General Thanksgiving is thought to have been composed by the venerable Bishop Sanderson, and it is very properly placed in the order of the service immediately after the *General Intercession*. It is a more methodical summary of the several mercies of God, "to us and to all men," than we have before used. And, as we cannot be too thankful to God, the acknowledgments, which we offered up at the beginning of the service, may be very properly repeated so near the close.

The *General Thanksgiving* begins with an acknowledgment of the "goodness and loving-kindness" of God, "to us, and to all men." And while we address him as the "Father of all mercies," we profess ourselves (as we truly are) his "unworthy servants." We then proceed to enumerate our obligations to him, as our Creator and Preserver, and the giver of all temporal and earthly blessings.—The enjoyments of this life, however mean in comparison with those of a future state, still possess their proper value. The all-wise Author of our being knows what is fitting for us in every state, and dispenses his favours accordingly. We are therefore to accept the good things of this world with grati-

tude, and use them with moderation and cheerfulness. But, "above all, we must be grateful to God for the spiritual mercies which he dispenses to us. Among these we particularize the blessings of *redemption, sanctification, and salvation*."

When we consider our own sinfulness and wretchedness, and the abundant treasures of the divine mercy and goodness; when we consider the misery from which we are delivered, and the everlasting happiness and glory which are proffered to us, we are lost in admiration of the loving kindness of God, and can never sufficiently praise and adore him for his "inestimable love in the redemption of the world by our Lord Jesus Christ."—"Lord! what is man, that thou hast such respect unto him; or the son of man, that thou so regardest him?"—But we further bless God for our sanctification and salvation. The former we designate by "the means of grace," and the latter by "the hope of glory." The principal means of grace, the ways by which we may obtain the gracious aids of the Holy Spirit, are prayer, the reading of the word of God, and the participation of the holy Sacraments of Baptism, and the Lord's Supper. They who refuse or neglect the use of these means must not presume to expect the end to be obtained by them—the sanctification and salvation of their souls. But, alas! how fatally do men deceive themselves on this subject. How many there are, who call themselves Christians, and yet live in the habitual neglect of these essential duties of Christianity! especially of that which is the most important of all, the receiving of the Lord's Supper. Strange infatuation! To thank God for our Redemption, and at the same time to refuse to commemorate it in the way which the Redeemer has commanded! To thank him for the *means of grace*, and yet never to use the chiefest of those means

moderation for the hope of glory, and yet never above all to receive the pledge and earnest of that glory, tendered to us in the Holy Communion! Let those who attend the common service of the Church, and never approach the Lord's Table, consider what an inconsistency and absurdity they are guilty of; and what an insult it is to the divine majesty, to thank God for mercies, which they obstinately refuse to receive, and to pray to him for blessings, the means of obtaining which they wilfully reject.

When we meditate on all the blessings of Creation, Preservation, and Redemption, which we have enumerated, and consider them in all their extent and effects, our souls are filled with wonder at the treasures of the divine goodness. And since we find ourselves unable to render an adequate return of gratitude, we change our thanksgivings into supplications, and pray our heavenly Father to grant us one favour more, in addition to all the rest—even to give us a due sense of all his mercies, and to make us “unfeignedly thankful” for them.—In order to produce in our minds “a due sense” of the mercies of God, we should give ourselves to frequent meditation on them. We should contemplate them separately, and endeavour to sum up the amount of them; and especially we should pray for the influence of divine grace, to enable us justly to estimate them. Then shall we be “unfeignedly thankful,” and the gratitude of our hearts will burst forth at our lips. “Out of the abundance of the heart the mouth speaketh,” and the Psalmist of Israel, who has supplied us with language for every expression of gratitude, says, “I will always give thanks unto the Lord; his praise shall ever be in my mouth. The mercies of God are bestowed upon us openly, so that all the world may see them. We must not think, therefore, to conceal his praise in the secret corners of our

hearts, or pretend to thank him privately in our thoughts. We should “shew forth his praises” with our “lips,” and our gratitude should have as many witnesses, if it were possible, as his mercies. Thus shall we proclaim his glory, and excite others to join with us, and assist us.

But when we have thus praised God with our lips, our duty is not ended. We must glorify him “in our lives.”—The most pompous and solemn thanksgivings from the habitual evil liver, are but profane mockery, and are odious in the sight of God. It is when we “give ourselves up to his service, and walk before him in holiness and righteousness,” that we verify our gratitude. This is the best and most genuine thanksgiving, and without this demonstration of our gratitude, all our professions will be inconsistent, and in vain. “Praise is not seemly in the mouth of a sinner,” but “it becometh well the just to be thankful.”

These thanksgivings and petitions, like all others, we present in the name and mediation of Jesus Christ; and we conclude the whole with a doxology, in which we ascribe to the Son, with the Father, and the Holy Ghost, all honour and glory, world without end. Amen.

After this general Thanksgiving, and when we are about to conclude our devotions, it is proper that we should reflect on all the great and necessary requests that we have made; renewing our desires that God would grant our petitions, and animating our hearts by the hope that he will do so. For this purpose, the Compilers of our Liturgy have furnished us with the admirable *Prayer of St. Chrysostom*.

Neither this, nor the following benedictory prayer, were placed at the close of the daily morning and evening service, in the English Common Prayer Book, till the last review; being found before that, at the end of the Litany. There also

stood the Prayers for the King and Royal Family, and that for the Clergy and People, though Mr. Wheatley supposes they were always used in the places where they now stand.

The Prayer under consideration is taken from the middle of St. Chrysostom's Liturgy; but it is much more judiciously placed in the close of ours. It first thankfully confesses the great goodness of our blessed Redeemer, in disposing our minds, of themselves so variously and wrongly inclined, to ask unanimously of him such things as we ought, and in encouraging our applications by such explicit assurances of his hearing us. Then, it submits entirely to his wisdom, in what manner, and how far, he will think it for our good to grant us any of our particular requests. For two things, however, we positively and importunately pray, because he has absolutely engaged to bestow them on our prayers and endeavours; namely, the knowledge of all necessary religious truth in this world; and when we shall pass out of it into the world to come, life everlasting: Being fully assured that if these two points, the knowledge of God here, and the enjoyment of him hereafter, be secured, every thing else is comparatively of little value.

It is a general rule in our liturgy, (the Litany, and a few Collects only being excepted,) to address all our Prayers to the Father, in the name, and through the mediation, of his Son. But this Prayer of St. Chrysostom is directed immediately to the Son; as appears from the *promise* referred to in the introductory part, which our Saviour made in his own person, while he dwelt on the earth, and also from the omission of the usual words, "through Jesus Christ our Lord," at the end. Not that when we address ourselves to one person only in the blessed Trinity, we are to exclude the others from our thoughts; since they are one un-

divided nature, and jointly constitute the object of our worship. It is justly expressed, therefore, in the Nicene Creed, that "the Holy Ghost, with the Father and the Son together, is worshipped and glorified."

After we have presented our prayers and praises to Almighty God in his sanctuary, the service is concluded with the Apostolic *Benediction*, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore." Though this form of Benediction, is not literally copied from the Benediction ordained by God, under the Law: (Numb. vi. 23.) yet it virtually agrees with it, "On this wise shalt thou bless the children of Israel, saying unto them,

"The Lord bless thee and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace."

And this ancient form of benediction, in which the name of Jehovah is repeated three times, and in the Masoretic copies with a different accent each time, is, by the Jews themselves, supposed to contain a divine mystery. The pious and intelligent Christian will perceive that it contains a direct allusion to the three persons of the ever blessed Trinity: To the Father, that he may bless and keep us; to the Son, that he may make his face to shine upon us, and be gracious unto us; and to the Holy Ghost, that he may lift up the light of his countenance upon us, and give us peace both now and evermore.

The Apostolic Benediction, as it is used in our Liturgy, is rather a benedictory prayer; the word *you*, being changed into *us*, and the Priest imploring a blessing for himself, as well as for the Congregation. It is a prayer for three things essentially necessary to our happiness and sal-

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By “the grace of our Lord Jesus Christ,” are meant those peculiar acts of favour and mercy which are ascribed to him in the gospel; namely, the redemption and salvation of our souls. “Ye know the grace of our Lord Jesus Christ,” says St. Paul, “that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich.” To pray for this grace, therefore, is to supplicate an interest in all the advantages of his sufferings, his death and intercession; that our transgressions may be pardoned through his blood, that we may be justified by his righteousness, renewed by the Holy Spirit, and at last received into his eternal kingdom and glory.

But because the blessings which Christ has purchased for us are conferred upon us by the Father, we therefore request, secondly, that “the Love of God may be with us all evermore.”

To comprehend the length and breadth, and depth and height of the love of God, is impossible: it passeth all understanding. The ideas which we have of it, are derived from the manifestations of his good will towards us, in the dispensations of his providence and grace. We are assured that his love was the moving cause of all the blessings and comforts which we enjoy in this life, and above all, of the redemption of the world by our Lord Jesus Christ, of the means of grace, and the hope of glory. He is the “Father of mercies, and the God of all comfort,” and he “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” It is his love which leads him to adopt repentant sinners into his spiritual family, making them heirs of God, and joint heirs with Christ;—

a manifestation of his grace which caused the Apostle to exclaim, “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!” By this love he takes care of us, as a father of his children; providing for our present subsistence, and preparing for us an eternal inheritance in the world to come.

To pray for this love to abide with us continually, is to desire that perfection of happiness for ourselves and our fellow-worshippers, which God only can bestow:—a love which is immutable, and which will abide from everlasting to everlasting upon them that fear him, and keep his covenant. These his love engraves upon the palms of his hands; he sets them as a seal upon his arm; he keeps them as the apple of his eye; and they shall never perish. He will guide them here by his counsel; and after that receive them to glory.

We come, thirdly, to the conclusion of this Apostolic blessing; “The fellowship of the Holy Ghost be with us all evermore.”

Though God the Father counselled, and God the Son effected the work of our Redemption; yet it is God the Holy Ghost that applies all the benefit of it to our souls. The efficacy of all the means of grace is so fully ascribed to the Holy Spirit, that he is said “to work all in all.” The fellowship of the Holy Ghost is manifested in his accompanying us in the reading of the word of God, and concurring with us in its holy Ordinances; communicating to us his gifts and graces in and by them, and instructing us by the one, while he sanctifies us by the other. When this is truly our experience, we are said to be born again of water and of the Spirit. St. Paul reminds the Corinthians that they were washed from the guilt and pollution of their former sins by the Spirit of God. And, in his Epistle to Titus, he as-

cribes our salvation, not to any works of righteousness that we have done, but to the washing of regeneration, and the renewing of the Holy Ghost.

It only remains that we seriously ask ourselves whether we sufficiently realize the blessings included in this benediction of the Apostle.—Do we wish for the pardon of our sins, and acceptance with God? These are to be found in “The grace of our Lord Jesus Christ.” Do we seek protection from our enemies, and strength to persevere in the ways of holiness? These are to be obtained through “the love of God.” Are we anxious to be sanctified in body, soul, and spirit? “The fellowship of the Holy Ghost” must be with us as our sanctifier, who alone can enable us to adorn our christian profession, and make us meet for the kingdom of heaven. C.

For the Churchman's Magazine.

ON LIVING UNTO CHRIST.

WHOEVER acquaints himself with what passes within his own breast, will acknowledge the depravity of the human heart; and whoever attentively observes the conduct of mankind must be persuaded, that in general, it is opposed to the will of God. It is on account of their natural corruption and sinfulness, that the Apostle describes all men to be, “by nature children of wrath.” By the mercy and goodness of God in Jesus Christ, they were redeemed from the original curse, and means were graciously provided, by which, through the assistance of the Holy Spirit, they might correct and subdue their propensities to sin, and qualify themselves for present pardon and final justification. Though they are to qualify themselves for God's pardon and blessing, by their faith, piety and holiness; yet the sole cause of their justification, and of all their spiritual

mercies, is the merits of Christ's sacrifice. This is indisputably the doctrine of the Church; and one would think that there was no room to doubt, that it is the genuine doctrine of holy scripture.

The scriptures, indeed, describe man in his natural condition, as poor, and blind, and naked, and miserable; but they represent the interposition of the Son of God to have been of infinite merit and value;—they declare that Christ died for all men; that the object for which he came into the world was to save sinners. He is therefore said to have given himself a ransom for all, and to be *the propitiation for the sins of the whole world*. St. Paul describes the object of this interposition to have been, that men “*should not henceforth live unto themselves, but unto him that died for them*,” in order that they might be qualified for the benefits which he purchased for them. Not to live unto Christ, is to live in disobedience to his laws, and in those evil practices which disqualifies one for an interest in his mercy and favour. Mankind are naturally disposed to adopt a course of conduct, which cannot be viewed by the Almighty with approbation, and which tends to render them unhappy here, and miserable for ever. To follow the natural bent of our own hearts; to pursue the paths of pleasure and of sin; in the thoughtless gaieties, and in the fashionable amusements of life; to neglect those things which belong to our eternal peace; to devote the mind unceasingly to temporal interests and honours; or to pass our time without an abiding sense of our dependence upon God, and our accountability to him, is to live, not to Christ, but to ourselves, to pleasure, to the world, and to sin. If the Christian be not altogether regardless of the duties which God requires of him; if, in joining in the pleasures and gratifications of the world, he sometimes thinks of God and re-

ligion: vice and engages perform of their and love Almighty trate here ges unholy passions subservie if he seek aggrandiz concur v divine wo does not Saviour, to his pa the world It is pr tiny, ther who have character, as related sands the selves tru it may se of many i indulgence the practi are other character, moral inte nor walk no gratitud view the o indifference have little ture eterna is manifest Gospel of them to er all the mo their condu in their o pleasures; all their ac the Gospel tions are no the Gospel eternal inte If the Gosp faith, and

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ligion: if he be not abandoned to vice and profligacy; but when he engages in the work of religion, if he perform its duties without any sense of their obligation, or without fear, and love, and gratitude towards the Almighty; if his affections concentrate here; or if he habitually indulges unholy thoughts, and desires, and passions; or, making every thing subservient to his temporal interests, if he seeks his own ease, honour, and aggrandizement, his conscience will concur with the declarations of the divine word, in assuring him that he does not live to God his creator, his Saviour, and judge, but to himself, to his passions and desires, and to the world, its pleasures and sins.

It is probable, that on a strict scrutiny, there would be found very few, who have sustained that elevated character, which is due from them, as related to a divine Saviour. Thousands there are, who fancy themselves truly religious, yet, strange as it may seem, who live in the neglect of many important duties, in the indulgence of unholy passions, and in the practice of known sins. There are others, who sustaining a fair character, and relying upon their moral integrity, neither live by faith, nor walk in the spirit, who, feeling no gratitude for the gift of a Saviour, view the ordinances of religion with indifference, and in their conduct have little or no regard to their future eternal state. Such persons, it is manifest, live not according to the Gospel of Christ. And it behooves them to enquire seriously, whether all the motives, objects and ends of their conduct, are not concentrated in their own interests, honour, or pleasures; or whether they aim in all their actions to walk as becometh the Gospel of Christ. He whose actions are not formed by the rules of the Gospel, lives, in reference to his eternal interest, to no purpose at all. If the Gospel be not the rule of his faith, and the guide of his conduct, is

there not reason to fear, that he is still in the gall of bitterness and in the bond of iniquity, obnoxious to the displeasure of God, and liable to eternal condemnation.

On this subject, every christian, ought to examine and try himself. He should inquire, to whom, in a spiritual sense, he is living; in whose service he is engaged; whether his life be such as becometh those who have been redeemed by the precious blood of Christ, and who are promised an eternal and blessed inheritance.

There are so many imperfections, so many unholy thoughts, desires and affections, mingled with our best performances, that if "the Lord were to be extreme to mark what is done amiss," none could be justified in his sight. They have to sustain a continual conflict with their own evil propensities, and with the temptations of the world, or they will be drawn off from their obedience to Christ, and brought into captivity to sin and death.

To "live unto Christ," is to renounce the pomps and vanities of this world, together with the lusts and desires of the flesh; to abhor and detest sin; to forsake every evil way, and to bring our whole nature into subjection to the law of Christ. "To live unto Christ," is to imitate the example which he set: to be meek and lowly, harmless and inoffensive; to possess and cherish holy affections; to exercise all the graces, and to practise all the virtues recommended in the Gospel; to be of a kind and forgiving temper; compassionate and bountiful to the poor and necessitous; to be patient, resigned, and submissive to the allotments of divine providence; to observe the ordinances of our holy religion; to confide in the merits of his sacrifice for acceptance, and to place our hopes on his promises. This is, in few words, a description of the manner in which the disciples of Je-

Jesus Christ should pass the term of their probation.

Is our life then passed in the service of our divine master? Is our conversation in the world sustained in *that simplicity and godly sincerity*, which becomes the heirs of immortality? What is the judgment of our conscience on the subject of these questions? Is it that we are faithfully engaged in the service of God? or that we have devoted our years and our powers, to our passions, to the world and to sin?

S.

An Address, delivered in Trinity Church, New-Haven, on Tuesday evening, the 15th October, 1822, on the subject of Religious Missions.

I address you this evening, my friends and brethren, in compliance with the joint request of two charitable associations in this parish—the one, termed the *Young Churchman's Missionary Society*, and the other, the *Young Ladies' Church Missionary Society*—both of which have been recently organised, for the laudable purpose of aiding the *Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge*, in furnishing the vacant and destitute parishes of the diocese with missionary services.

In discharging this duty, it will be my object, in the first place, to state some general reasons in favor of aiding and supporting the cause of missions; and next, to shew the necessity of the present exertions.

I. In favor of missions in general, we may urge—the allotments of providence—the directions of scripture—and the example of Christians in all ages since the promulgation of the gospel.

1st. It is so ordered in providence, that the lots of men are variously

and very differently cast. While it is the distinguished privilege of some, to abound in every thing desirable, as well for the wants of the body as the demands of the soul, it is the painful lot of others to suffer need, to pine in poverty, or to famish for lack of spiritual nourishment. With regard to religious privileges, this difference is remarkably striking. It is the happy destiny of only a small portion of our race, to enjoy the full benefit of the Word and Ordinances of God: For even in those nations and communities, distinguished by the name of *Christian*, the means of dispensing and participating of these benefits, are only partially possessed—while all the world besides, is still involved in darkness and the shadow of spiritual death. This very allotment, then, plainly indicates to man, one of his most important relative duties. God, in his infinite wisdom, has seen fit to make this difference among men, as if for the very purpose of calling forth the exercise of one of the most exalted of the Christian virtues. By causing some to abound, and others to suffer need, he has imposed upon the more favored portion of the race, the absolute necessity of providing for the wants of the destitute. And when our Saviour said to his disciples, *ye have the poor always with you*, he intended to inculcate that active charity and benevolence, by which the superabundance bestowed on the one, is made to supply the deficiency of another. And if this is true in its general bearing, with what peculiar force will it apply to the diffusion of the gospel, and the extension of those privileges, which accompany the due administration of its ordinances. Freely have these blessings been bestowed on a part of mankind; and freely are *they* bound to impart them to others. Such is the obvious inference to be drawn from this consideration. But we are not left to depend solely on inference: For,

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2nd. The directions of Scripture on this point, are remarkably explicit. That perfect rule of charity, laid down by our Saviour—"As ye would that men should do to you, do ye also to them likewise"—if acted upon, in its true spirit, would be sufficient, of itself, to ensure the performance of this duty. If the more favored portion of mankind, would place themselves, for a moment, in the situation of their needy and destitute brethren; if they would suppose the condition of each exactly reversed, and would then endeavor to bring this rule home to their own feelings, they would never grow weary in well doing; but would cheerfully bear their due proportion in supplying the wants of others. The apostles had a perfect understanding of this rule: And when St. Paul directs Timothy, to charge them that are rich, that they do good, that they be rich in good works, ready to distribute, willing to communicate—he intends to inculcate the idea, that the means which are bestowed in comparative abundance upon one, are to be viewed only as a sacred trust, to be called out, as necessity may require, for the supply of another's deficiency. And, let it be observed, he does not employ the language of *entreaty*, but of *authority*: CHARGE them, that they be ready to give, and willing to communicate. And much in the same spirit is that precept of our Lord:—"He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." But it cannot be necessary to cite particular passages in support of this principle, in that gospel which breathes throughout, a spirit of benevolence and liberality—a gospel, which demands of all, from the poor widow, whose gift is limited to her two mites, to the rich man who is able to cast in his abundance, a constant exercise of this exalted virtue.

We pass, therefore, to the *third*

consideration suggested in favor of this duty: the example of Christians in all ages. From the first promulgation of Christianity to the present period, the gospel has been propagated through the instrumentality of missions. From the moment that the apostles were commanded to *go into all the world, and preach the gospel to every creature*, the work has been going on, beginning at Jerusalem, and spreading and extending, from people to people, from nation to nation, from kingdom to kingdom, until we are enabled to say, in the exulting language of the Psalmist—*all the ends of the earth have seen the salvation of our God*. In the first ages of Christianity, when the disciples of the cross were few in number, and these few were scattered and dispersed; and when the infant church was struggling for its very existence, against every species of opposition; the preachers of the gospel were entirely of the missionary character, and carried on the labour of love, when and wheresoever they could gather an audience. It was long before congregations were collected, and churches permanently founded, even where the gospel was first published; and longer still, before the preachers had the limits of their operations and exertions prescribed by any local designation. And although this afterwards took place gradually, as Christianity became more prevalent, it is almost unnecessary to add, that there is not a Church now existing on earth, that was not first planted by missionary labors. As to the name by which the first teachers of the gospel were distinguished, it is not material, on this occasion, to enquire; for whether they were styled apostles, or evangelists, or messengers, or missionaries, they had the same object in view, and the same labors to perform. They carried with them the tidings of salvation, and called upon all men to abandon

their sins, and turn to the only living and true God. From the very circumstances under which these early missionaries went forth, the necessity arose of acting upon the principle of mutual assistance, of which we have been speaking. It became necessary for those, who had already partially triumphed over the difficulties that were opposed to the progress of the gospel, to lend their aid to others, who had still the like difficulties to contend with. Hence, we find the large and more prosperous communities of Christians, making up contributions for the relief of the wants of the more necessitous. St. Paul acknowledges a laudable instance of this kind, in the 15th chapter of his epistle to the Romans. And in the 16th chapter of his first epistle to the Corinthians, he gives particular directions as to the manner of proceeding with regard to these contributions. But he more fully recognizes the principle itself, in the 8th chapter of the second epistle to the Corinthians; when, after extolling the liberal contributions of the Macedonians, and recommending the like charity to the Corinthians, he adds—"I mean not that other men be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much, had nothing over; and he that had gathered little, had no lack." As the friends of the cross multiplied, and found new regions to enlighten and convert, new labourers were called to the work, until the ancient prophecy was literally fulfilled:—"The Lord gave the word; great was the company of the preachers." And then, as in every period since, the same principle governed. The strong were always called upon to help the weak. By an active exercise of this principle,

the more feeble communities have grown into strength and consequence, and have been able, in the turn, to extend their aid to others until at last, through the fostering means thus afforded, the world was filled with Christian missionaries. *Their sound has gone into all the earth; and their words unto the ends of the world.* But we need not dwell on these remote circumstances; since we have examples to adduce, more immediately interesting to us, as Christians, and Churchmen—examples, sufficient of themselves, to render the very name of *Missionary* dear to us. Let us never be forgotten, that the Episcopal Church in this country, owes its origin and first success to the instrumentality of the missionaries sent out from England, by the *Society for the Propagation of the Gospel in Foreign Parts*. Now, let us dwell in comparative prosperity, and are surrounded by the blessing of the gospel: But let us never forget, that this was not always our condition. "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and the old time before them." This was, when Churchmen in this country, were few, and scattered, and destitute; without houses of worship or ministers to dispense the word and sacraments. Then came the missionary. Then, in full trust and confidence in divine support, and with a zeal and devotion proportioned to the difficulties to be encountered, the faithful soldiers of the cross came and planted the infant Church. Here they gathered the scattered sheep of the Christian fold; here they earnestly contended for the faith once delivered to the saints; here they planted, and here they watered; and here has God been pleased to bless their labours with abundant increase! And I rejoice to add, before such an audience

this, that God, who delivered them, and broke their fathers—firmly had almost a *Missionary* which, as he testify, he gave in which he the good of we trust, he which rewards Let this tify us as to tions: Whi II. The ar exertion is called on The dioc gains no les anized con ns; and churches: of all these, officiating c quence is, th ations, beir remote from oy no regu and that a la mainder, re ply. And here are als communion, of the dioces parishes or irected; an course depri and ordinan These simpl themselves, ionary assis er a full co y, that the

*The Rev commenced h Trinity Chur ionary from in England, i n 1812. In l was particula Missionary to

his, that the venerable servant of God, who, for nearly half a century, delivered the message of salvation, and broke the bread of life to your fathers—first entered this parish....I had almost said, this very church....as a *Missionary*. It was a title, in which, as his own hand-writing will testify, he gloried. It was an office, in which he laboured diligently for the good of souls; and in which, as we trust, he secured to himself the rich rewards of futurity.*

Let this be sufficient, then, to satisfy us as to the general cause of missions: While we proceed to shew,

II. The necessity of the particular exertions, to which our attention is called on the present occasion.

The diocese of Connecticut contains no less than *seventy-five* organized congregations of Episcopalians; and about *sixty* consecrated churches: And yet, for the supply of all these, there are less than *forty* officiating clergymen. The consequence is, that many of these congregations, being small in number, and remote from the larger parishes, enjoy no regular or stated services; and that a large proportion of the remainder, receive only a partial supply. And besides these deficiencies, there are also many members of our communion, dispersed in those parts of the diocese, where there are no parishes organized, nor churches erected; and where they are of course deprived of the ministrations and ordinances of our Church.—These simple facts, are sufficient of themselves, to show the want of missionary assistance. And it was under a full conviction of this necessity, that the Convention, a few years

*The Rev. Bela Hubbard. D. D. commenced his labors in the parish of Trinity Church, New-Haven, as a Missionary from the above named Society in England, in the year 1767—and died in 1812. In his *Notitia Parochialis*, he was particular to annex the title of *Missionary* to his name.

since, organized the *Society for the Promotion of Christian Knowledge*, with a view, among other objects, of employing missionaries to supply the vacant and destitute parishes of the diocese. It has been found, however, that the annual collections for this society, have not been such, as to enable the directors to carry its benevolent objects into very extensive effect: And hence, it has been deemed advisable to recommend the organization of auxiliary societies, for the purpose of lending their particular aid to the missionary cause. It is justly considered, that while the supply from collections, *must* be precarious, and *may* be scanty, these auxiliary societies, composed principally of the young, the active, and the zealous, will afford a constant pledge to the church, that means shall not be wanting, to carry her laudable and benevolent objects, into full, complete, and extensive operation.

With the necessity, then, so apparent, taken in connection with the considerations already stated, you may well suppose, that it affords me great satisfaction to see this parish taking such a distinguished lead in this most excellent work. The two societies, at whose request I address you already consist of about seventy members each; and they seem to be actuated by a zeal and liberality, in a good degree proportionate to the wants of their brethren, and the importance of the cause in which they are engaged. Their example is worthy of imitation; and, as such, I earnestly recommend it to you all. I ask not for a public contribution: But I ask you for a more permanent pledge of your regard for the church, and your love for the dispersed and destitute members of our communion. By enrolling yourselves as members of these societies, and thus contributing to the relief of your necessitous brethren, you will shew your sense of the distinguished privileges which

you are permitted to enjoy, while you take the most effectual method of strengthening the hands of those who are labouring to build up the waste places of your Zion.

To you, my friends, who have already engaged in this work, I would address the language of encouragement, *Be not weary in well doing.* You see abundant cause for exertion and perseverance. By comparing your own situation with that of many of your brethren, you will perceive, that your lot has been marked with peculiar kindness: And you will feel the full force of that perfect rule of charity, which requires you to do unto others, as you would that they should do unto you. Many of the congregations already gathered, are small and feeble, and require the fostering aid which missionaries may afford them. And by the same means, as recent examples abundantly prove, the scattered and dispersed members of our communion, may be collected and regularly organized for all the purposes of public worship. But this is not all. In every part of the diocese, there are numbers now looking to the Church, as a place of safety and peace. It has been found by experience, that other denominations of orthodox Christians,—however sound their faith, however ardent their zeal, or however sincere their views—owing to some defect in their modes of government, or in their systems of discipline, have not afforded a sufficient security against intestine divisions and distractions, nor presented an efficient barrier against the alarming inroads of heresy and infidelity. It has been perceived that the Church alone, by persevering in the maintenance of the primitive order of her ministry, worship, and discipline, has been enabled thus far to preserve the integrity of the faith, the unity of the spirit, and the bond of peace. The Church, through divine assistance, has taken a decided and effectual

stand against every species of disorder and error. She neither has, nor can, nor will, hold terms with those who deny the essential doctrines of the cross. She cannot view with complacency or indifference, those pestilential sects, who would rob the Saviour of his divine attributes and perfections; or those who would break down the motives to practical morality, by removing the awful sanctions of future responsibility.

How important, then, is it, at such a time as this—when the adversary is active in the employment of every art and device, for overturning the religion of the cross; when the emissaries of heterodoxy are obtruding themselves upon the ignorant and unwary; and when the country is literally flooded with infidel and profligate publications, not only designed to sap the very foundation of our belief, but calculated to lower the tone of moral sentiment and virtuous feeling:—how important is it, to present to the consideration of the sincere and anxious enquirer, the sound faith, and beautiful order and worship of the Church—that faith which is sealed by the blood of so many martyrs—and that form of worship, which has been a medium of devotion for the good and the pious, for a period of eighteen hundred years!

In this work you have engaged with an alacrity, which gives an earnestness of your future diligence, fidelity and perseverance. May you find many others ready to unite with you, and to pursue this laudable object with an activity and zeal becoming its importance. *As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.* Taking for our guide, the rule of God's holy word; and looking for the aids of his Spirit, to animate and sustain us, let us exert ourselves to the utmost through the instrumentality of active, pious, and intelligent missionaries,

extend the kingdom of God, and to perpetuate the pure and apostolic

“So shall the truth be known, Through all the world; Whilst unbelief shall rise and fall.”

Jesus, our Lord, know, The spring of life flow; Pastors and people Thro’ the world

For the

ON CR

Messrs. Editors. There are many in the world, of various dispositions, who are cruelly by the pain they see, and not can exercise cold blood, intended.

Every one of the earliest records to imitate the in which the instant instrument arranges his makes his father the whip with observers with his development, which They might be detected at all absurd to would be boy became as keenly as own species place of the lives. But detected on draw a ve

extend the knowledge of the truth, and to perpetuate the blessings of a pure and apostolic Church.

"So shall the bright succession run,
Through all the courses of the sun;
Whilst unborn churches by their care,
Shall rise and flourish large and fair.

Jesus, our Lord, their hearts shall know,
The spring whence all these blessings flow;
Pastors and people shout his praise,
Thro' the long round of endless days.

For the Churchman's Magazine.

ON CRUELTY TO ANIMALS.

Messrs. Editors,

There are many people in the world, of naturally compassionate dispositions; who are betrayed into cruelty by mere thoughtlessness of the pain they inflict. It is for their eye, and not for those monsters who can exercise premeditated cruelty in cold blood, that the present paper is intended.

Every one knows that one of the earliest recreations of childhood is, to imitate the management of horses, in which the *whip* is the most important instrument. The little urchin arranges his chairs on the floor—takes his *four in hand*, and lays on the whip without mercy. Common observers would discover nothing in this developement of future propensities, which required restraint.—They might suppose, if they ever reflected at all, that it would be highly absurd to predict that the whip would be used too freely, when the boy became a man; and animals, as keenly susceptible of pain as his own species, were substituted in the place of their wooden representatives. But a philosopher, who reflected on the force of habit, might draw a very different conclusion.

He might fear the effects of thus associating the scourge with the treatment of domestic animals, and would seize the opportunity of impressing most deeply the lesson of mercy to beasts.

Few perhaps are aware of the extent to which unnecessary pain is inflicted on the poor dumb animals, which a kind Providence has lent for our use. In riding a days journey into the country not long since, I scarcely passed a yoke of oxen, on whose backs I could not observe the "long furrows," or rather *ridges*, raised by that keen instrument of torture, the cart-whip. How is it possible for men to forget that *their cattle can feel*; and feel, too, as keenly as themselves the infliction of pain! How common is it to observe the driver, talking to his horse as to a being endowed with understanding and speech, and plying his whip with his utmost strength, while the poor, noble, generous beast, unconscious of a fault, is straining every sinew almost to bursting, to satisfy the caprice of his unfeeling master, and thus imploring him, by a language the most intelligible he can use, to spare him the torture of his stripes! Were men really sensible of the unnecessary torture they inflict, from mere thoughtlessness and habit, there are few, I should think, so hard-hearted, as not to be more merciful to their beasts.

Another way in which a great deal of unnecessary pain is given, is by leaving oxen to stand for hours in succession, with a heavy load pressing on their necks. Any man may learn the meaning of this observation, and form some conception of the degree of suffering which the patient, uncomplaining ox is made to endure, by supporting a heavy weight himself for a long time, and in the same position. Is not a brute animal as susceptible of weariness, as his lordly master? This cruelty is the more inexcusable, because it may be entire-

ly prevented by a very simple contrivance. A standard or piece of timber attached at one end by a moveable joint, to the lower side of the cart-tongue, and let down while the load was at rest, would save the poor animals many an hour of weariness and pain.

This is an age of improvements. Amongst all the new inventions that are brought to light, why are not some devoted to the cause of *humanity*? Very highly should I esteem the man, who would employ his time and talents to alleviate the unnecessary miseries of the brute creation. He would be the author of more substantial good, than the philosopher who added another planet to the solar system. The praise of Howard is in every man's mouth. Is there no Howard to explore the sufferings, the *wrongs* of the brute creation, and plead their cause before their oppressors?

It would be endless to enumerate the various modes, in which animals are tortured by the cruelty and caprice of man. To those already mentioned, we may add, the severe and long continued exertions of the *road horse*. No animal perhaps is made to endure so much as this, when it is his misfortune to come into the possession of an unfeeling master. If he is *hired*, his fate is still worse; for any injury he may sustain by hard usage, short of being actually disabled, gives the rider no concern—the *beast belongs to another*!

In the beginning, God gave to man dominion over the beasts of the field: but he never gave him permission to *act the tyrant*. The patience, docility, and usefulness of domestic animals, strongly recommend them to his friendship and protection. They are entirely subjected to his power, and have no means of escaping from his cruelty. Who would be cruel to a being, however

humble, who lay completely at his mercy!

"He shall have judgment without mercy that hath shewed no mercy," is a rule which applies to the treatment of beasts, as well as to the treatment of men. The meanest creatures are the handy-work of God; and if a sparrow falls not to the ground without his notice, we may be assured, that cruelty towards the brute creation will not be overlooked by him.

It may be supposed that this is too humble a theme to deserve a place in your paper. I confess I think otherwise. Its meanness is perhaps one of the chief causes why it has been overlooked, and the whole brute creation been left to "groan and travail in pain together until now." I do not suppose that any disposition deliberately cruel, will be reformed by seeing these lines; but they may serve to render the passionate and unreflecting more thoughtful of the distress they often occasion. Pain is an evil, by whatsoever being it is suffered; and a good man will wish to avoid inflicting it unnecessarily.

MISERICORDIA.

*Last hours of Cardinal Wolsey—
from Cavendish's Life of the
same.*

"Upon Monday in the morning, as I stoode by his bed side, about eight of the clocke, the windowes being close shut, and having waxe lightes burning upon the cupborde, I beheld him, as me seemed, drawing fast towards deathe. He perceiving my shadowe upon the wall by the bed side, asked who was there? 'Sir,' quoth I, 'I am here.' 'How do you do?' quoth he to me. 'Very well, Sir,' quoth I, 'if I might see your grace well.' 'What is it of the clocke?' said he to me. 'Sir,' said

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J, 'it is past eight in the morning.' 'Eight of the clocke!' quoth he, 'that cannot be,' rehearsing diverse times, 'eight of the clocke,' 'eight of the clocke,' 'nay, nay,' quoth he at last, 'it cannot be eight of the clocke; for by eight of the clocke shall you lose your master: for my time draweth neare, that I must depart this world. With that one Doctor Palmes, a worshipful gentleman, being his chapleine and ghostly father, standing by, had me secretly demand of him if he would be shriven, and to be in a readiness towardes God, whatsoever should chaunce. At whose desire I asked him that question. 'What have ye to doe to aske me any suche question?' quoth he, and began to be very angry with me for my presumption; until at the laste Master Doctor tooke my parte, and talked with him in Lattine, and so pacified him.

"At afternoone Master Kingstone sent for me into his chamber, and at my coming there saide to me, 'So it is, that the king hath sent me letters by Master Vincent, one of your old companions, who hath bin in trouble in the towre for money that my lord should have at his last departing from him, which cannot now be founde. Wherefore the king, at this Vincents request, for the declaration of his truthe, hath sent him hither with his grace's letters, that I should examine my lord in that behalfe, and to have your counsell herein, to the intente my lorde may take it well and in good parte. This is the cause of my sending for you: therefore I pray you of your council, what way is beste to betaken therein, for the true acquittal of this poor gentleman, Master Vincent.' 'Sir,' quoth I, 'as touching that matter, after mine advice, ye shall in your owne person resorte unto him to visite him, and in communication breake the matter unto him. And if he will not tell the truthe, there be that can satisfy the

kings minde therein. But in any wise, mention not, nor speake of my fellowe Vincent. And also I would advise you not to tracte the time with him: for he is very sicke, and I feare me he will not live past a day.' Then went master Kingstone to visit him; and asked him first howe he did, and so forthe proceeded in conversation, wherein Master Kingstone demanded of him of the sayd money, saying, 'that my lord of Northumberlande hath founde a booke at Cawood that reporteth, that you had but late fifteen hundred pounds; and it will not be founde, not so much as one penny thereof: who hath made the king privy of the same. Wherefore the king hath written unto me, to demand of you where it is become? for it were pity that it should be imbeazled from you bothe. Therefore I shall require you, in the king's name, to tell me the truthe; to the intent that I may make just reporte unto his majestie of your answer therein.' With that my lord paused a little and saide, 'Oh, good Lord! how much doth it grieve me that the king should think in me any such deceite, wherein I should deceive him of any one penny that I have. Rather than I would, Master Kingstone, imbeazle, or deceive him of one penny, I would it were moulton, and put into my mouthe;' which wordes he spake twice or thrise very vehemently. 'I have nothing, no never had (God be my judge,) that I esteemed so much my owne, but that I tooke it ever to be the king's goods, having but the bare use thereof during my life; and after my death to leave it wholly to him: wherein he hath but prevented my intent and purpose. And for this money that ye demaund of me, I assure you that it is none of mine, for I borrowed it of diverse of my friends to burye me, and to bestowe among my servantes, who have taken great paines about me, like true and faithful servantes. Notwith-

standing if it be his pleasure to have this money from me, I must hold me contente. Yet I would most humbly beseeche his Majestie, to see that satisfied for the discharge of my conscience unto them that I owe it.' 'Who be they?' quoth Mr. Kingstone. 'That shall I shewe you,' saide my lorde. 'I borrowed two hundred poundes thereof of Sir John Allen of London; and another two hundred poundes of Sir Richard Gresham of London; also other two hundred poundes of the master of the Savoie, also two hundred poundes of Dr. Hickden, deane of my colledge in Oxenforde; and two hundred poundes of the treasurer of the church of Yorke; and also two hundred poundes of parson Ellis my chaplen; and another one hundred poundes of a priest, that was then his steward, whose name I have forgotten; to whome I trust the king will restore the same againe, for as much as it is none of mine.' 'Sir,' quoth Mr. Kingstone, 'there is no doubt in the king; whom ye need not to mistrust in that, but when the king shall be advertised hereof, as I shall reporte, at my retourne, of your earnest request therein, his grace will doe as shall become him. But Sir, I pray you, where is this money?' 'Mr. Kingstone,' quoth my lord, 'I will not conceale it from the king; but will declare it unto you, or I dye, by the grace of God. Take a little patience with me, I beseeche you.' 'Well sir, then I will trouble you no more at this time, trusting that ye will tell me to morrowe.' 'Yea, that I will, Mr. Kingstone, for the money is safe enoughe, and in an honest man's keeping; who will not kepe one penny thereof from the king.' And then the abbot of Leicester sent for Mr. Kingstone to supper; who then departed for that nighte.

"Howbeyt my lord waxed very sicke, most likely to die that nighte, and often swooned, and as me thought drewe on faste to his ende, untill it

was foure of the clocke of the morning: at which time I spake to him, and asked him how he did. 'Well,' quoth he, 'if I had any meate: I pray you give me some.' 'Sir there is none redy,' said I, 'I wis,' quoth he, 'ye be the more to blame: for you should have alwaies meate for me in a readiness, to eate when my stomache serveth me; therefore I pray you get me some; for I intend this day to make me strong, to the intent that I may occupy my selfe in confession, and make me ready to God.' 'Then sir,' quoth I, 'I will call up the cookes to provide some meate for you; and will also, if it be your pleasure, call for Mr. Palmes, that ye may common with him, untill your meate be ready.' 'With a good will,' quoth he. And therewith I went fast, and called up the cookes bidding them to prepare some meate for my lord. Then went I to Mr. Palmes, and tould him what case my lord was in; willing him to rise, and resorte to him with speede. And then I went to Mr. Kingstone, and gave him warning, that, as I thought, my lord would not live: advising him that if he had any thing to say to him, he should make haste for he was in great daunger. 'In good faith,' quoth Mr. Kingstone, 'ye be to blame: for ye make him believe that he is sicker, and in more daunger, than he is indeed.' 'Well sir,' quoth I, 'ye shall not say another day but I have given you warning, as I am bound to doe, and discharge myself therein.—Therefore I pray you, whatsoever shall chaunce, let no negligence be ascribed to me herein; for I assure you his life is very shorte. Do therefore as ye thinke beste.' Yet nevertheless he rose, and made him ready, and came to him. After he had eaten of a cullace made of chicken a spoonful or two, at the last quoth he, 'Whereof was this cullace made?' 'Forsothe sir,' quoth I, 'of a chicken.' 'Why,' quoth he, 'it

fasting day, (en.) 'Wh doctor Palmason of y quoth he, 'ate no more. 'Then was ace of an h al ended l Kingstone can od morrowe the clocke, d. 'Sir,' c e pleasure o y poore so not so sir,' one, 'with t all live, and ll be of go od soothe, ease is such I have ha ysicke. T re with a c ture whereo alteration o es, either m the entrail sent deathe ee is death is the eigh alteration i y, save that o after, but te of these it,' saide M in such pen ng that in go ell, well, Ma lord, 'I se a much wor inst me; l we not. d, as diligen king, he w over in m is the juste ive, for my ly, that I h vice; not r God, but onl I pray bly comme

fasting day,' (being St. Andrews
day.) 'What though it be,' quoth
Doctor Palmes, 'ye be excused by
reason of your sickness?' 'Yea,'
quoth he, 'what though? I will
fast no more.'

'Then was he in confession the
space of an houre. And when he
had ended his confession, Master
Kingstone came to him, and bad him
good morrowe; for it was about six
of the clocke, and asked him how he
did. 'Sir,' quoth he, 'I tarry but
the pleasure of God, to render up
my poore soule into his handes.'
'Not so sir,' quoth Master King-
stone, 'with the grace of God, ye
shall live, and do very well; if ye
shall be of good cheere.' 'Nay in
God soothe, Master Kingstone, my
ease is suche that I cannot live;
I have had some experience in
this sickne. Thus it is: I have a
fever with a continuall feaver; the
nature whereof is, that if there be
alteration of the same within eight
daies, either must ensue exco-
rriation of the entrailes, or frenzy, or else
present deathe; and the best of these
three is deathe. And as I suppose,
this is the eighth day: and if ye see
alteration in me, there is no rem-
edy, save that I may live a day or
two after, but deathe, which is the
end of these three, must followe.'
'I,' saide Master Kingstone, 'you
are in such pensiveness, doubting that
that in good faith ye need not.'
'Well, well, Master Kingstone,' quoth
the lord, 'I see the matter maketh
me much worse than you should be
against me; howe it is framed I
knowe not. But if I had served
God, as diligently as I have done
my king, he would not have given
me over in my grey heares. But
this is the juste rewarde that I must
give, for my diligent paines and
labour; that I have had, to do him
service; not regarding my service
to God, but only to satisfie his plea-
sure. I pray you have me most
humbly commended unto his royal

majestie; and beseeche him in my
behalf, to call to his princely re-
membrance all matters proceeding
betweene him and me from the be-
ginning of the world, and the pro-
gresse of the same; and most espe-
cially in his waighy matter;' (mean-
ing the matter betweene good Queen
Katherine and him) 'and then shall
his graces conscience knowe, wheth-
er I have offended him, or no. He
is a prince of royall courage, and
hath a princely harte; and rather
then he will miss or want any parte
of his will or pleasure, he will en-
danger the losse of the one halfe of
his realme. For I assure you, I have
often kneeled before him the space
of three houres, to perswade him
from his will and appetite: but I
could never dissuade him therefrom.
Therefore Mr. Kingstone, I warne
you, if it chaunce you hereafter to
be of his privy counsell, as for youre
wisdom, ye are very mete, be well
assured and advised, what ye put in
his head, for ye shall never put it out
again.''

"Master Kingstone farewell. I
can no more saye, but I wish ere I
dye, all thing to have good successe.
My time draweth on faste. I may
not tarry with you. And forget not
what I have saide and charged you
withall: for when I am dead, ye shall
peradventure remembre my words
better.' And even with those wordes
he began to draw his speeche at
length, and his tongue to faile; his
eyes being presently set in his head,
whose sight failed him. Then be-
gan we to put him in remembrance
of Christ's passion; and caused the
yeomen of the guards to stand by se-
cretly, to see him dye, and to be wit-
nesses of his wordes at his depart-
ure; who heard all his saide com-
munication; and incontinent the
clocke struck eight, and then gave he
up the ghost, and thus he departed
this present life. And calling to re-
membrance, howe he saide the day
before, that at eight of the clocke we

should lose our master, as it is before rehearsed, one of us looking upon an other, supposing that either he knewe or prophesied of his departure, yet before his departure, we sent for the abbot of the house, to annoyle him, whoe made all the spede he could, and came to his departure, and sayd certain praiers, before the breath was fully out of his body.

"Here is the ende and fall of pride and arrogancy of men, exalted by fortune to dignities: for I assure you, in his time, he was the haughtiest man in all his proceedings alive; having more respect to the honor of his person, than he had to his spirituall profession; wherein should be shewed all meekness, humility and charity; the discussing whereof any further I leave to divines."

Milner's Account of Eleazar Count of Arian.

"The accounts of individuals in the 14th century who truly feared God, and wrought righteousness are extremely rare. One person I find on the continent, who seems not unworthy of a place in these memoirs: I mean Eleazar Count of Arian, in Naples, born in 1295. At the age of twenty-three, he succeeded to his father's estate. That this youth, in very affluent circumstances, and at a time of life when the passions are usually strong, could support a constant tenor of devotion and religious seriousness till death, which took place about five years after, seems scarcely to have orginated from principles lower than those of real Christianity. The regulations of his household are very remarkable. 'I cannot allow any blasphemy in my house, nor any thing in word or deed which offends the laws of decorum. Let the ladies spend the morning in reading and prayer, the

afternoon at some work. Dice, and all games of hazard, are prohibited. Let all persons in my house divert themselves at proper times, but never in a sinful manner. Let there be constant peace in my family; other wise two armies are formed under my roof, and the master is devoted by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something, if we have to live among mankind. Such is our frailty, we are scarcely in tune with ourselves whole day; and if a melancholy humour come on us, we know not what we would have. Not to be angry and not to forgive, is diabolical; love enemies, and to do good for evill is the mark of the children of God. Every evening all my family shall be assembled at a godly conference, which they shall hear something of God, and salvation. Let none be absent on pretence of attending to my affairs. I have no affairs so interesting to me, as the salvation of my domestics. I seriously forbid injustice, which may cloak itself under colour of serving me.' 'I feel an impatience under an affront,' said he, on one occasion, 'I look upon Christ: Can any thing which I suffer, be like that which he endured for me?' We are told that his conduct in life corresponded to the maxims. "I could not prevail upon myself," says Mr. Milner, "to be over in silence such a character as this, whom general history, full of the intrigues and ambitious enterprises of popes and princes, never knows nor regards. God has his secret saints in the dullest seasons of his church, and Eleazar seems to have been one of these. But he was soon removed from this vale of sorrow. His behaviour in his last illness was of a piece with his life. The history of our Saviour's Passion was read to him daily, and his mind was consoled by this means, amidst the pains with which he was afflicted

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For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

The 6th charge of Mr. Dickenson, for kneeling at the communion.

Although there is little or nothing said against the posture of adoration, at the present day, it was formerly a subject much employed against the church. The dissenters constantly charged the church with conformity to the papists, and particularly in adoring the bread and wine in the sacrament of the Lord's Supper. Mr. Dickenson made the following charge by way of query: *Why will you symbolize with the papists, in the adoration of a BREADEN GOD? Why will you give such countenance to their horrid idolatry, to the grief and wounding of many of God's dear children?* To which Mr. Beach replied as follows: "And now, sir, it is my turn to expostulate with you. Why will you dissenters symbolize with the pope in his horrid familiarity, yea, equality, with Christ, and sit as he does when you receive the tremendous body and blood of the Son of God? Why will you symbolize with the Socinians, who say Christ but a mere man and not God, and therefore they sit at his table; and, indeed were the first who used that indecent posture of sitting, contrary to all other churches; and this we can easily prove. Why will you, then, countenance the horrid impiety and blasphemy of these wretches, to the grief and wounding of many of God's dear children? Thus you see we offend you, by being too humble and reverent in our gestures at the holy table, you offend us as much, by being too slovenly and irreverent."

It appears, after a careful review of the institution of the Lord's Supper, that so far from there being any precept or command, we have no ex-

ample of the posture of our Lord and his disciples, when the eucharist was for the first time administered. The most fair inference from the history is, that they stood or lay in a reclining posture, a custom still in practice among the eastern nations. We read, John xiii. 2, that *Christ rose up from supper and laid aside his garment*: From which, Mr. D. and others, have very confidently affirmed, that Christ sat. For, say they, Is not their sitting down to the table at the beginning, and then rising up from it when they had done, a sufficient evidence that they partook of this ordinance sitting? But their mistake lies in supposing that this supper from which the Lord rose, was what is termed the Lord's Supper; when, in truth, the latter was not instituted for some time after. This will plainly appear, by reading this 13th chapter of John, from the 2nd to the 27th verse. The first supper was the passover, from which Jesus arose and laid aside his garment, took water and a towel, washed his disciples' feet, and discoursed with them. After this, he sat or reclined again* (the latter, most probably, was the posture; for we find John leaning on Jesus' bosom, verse 25) and as the Jewish custom was, for the master at the feast to take bread and wine, and distribute to all the company, so did Christ, and gave Judas the sop: (i. e.) bread dipped in wine.† But still, the Lord's Supper was not instituted: For after all this, *Christ took bread, and blessed it, and gave thanks*: (i. e.)

* This was done by resting upon the left arm, on couches placed round the table. On each couch there were several persons; and the head of one, came near to the bosom of him who reclined above him on the same couch.

† Dr. A. Clark endeavors to prove, that Judas, immediately on receiving the sop, went out to find the chief priest, and was not present at the Lord's Supper.

prayed over it, and consecrated it to be his sacramental body; and so the cup also.* Compare Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. But on this subject, let us hear our author:—

“As the dissenters stand up at the consecration prayer, they cannot consistently suppose that Christ and his apostles, sat at the prayer before the sacrament. So there is not the least hint of the disciples’ sitting down to receive, immediately after the consecration. So that what you call your *sufficient* evidence [Christ’s rising up from Supper] is nothing else but your hasty mistake, which you could not have committed, if you had read a little further on, in the same chapter. For you make the apostles that night to eat but one supper, when it is plain they did eat two, if not three distinct suppers, viz. the passover, the sop, and last of all, the Lord’s Supper. You suppose it certain, that they did not rise up from table after they first sat down, until they had finished eating and drinking. And yet, it is as evident as words can make it, that after the first supper or passover, Christ rose up and washed his disciples’ feet; and after this, sat down again; and then they ate what is called the sop, of which Judas partook, John xiii. 26. After all this, Christ went to prayer, and consecrated the Lord’s Supper, from which they are never said to rise up. And therefore (according

*The above commentator, has a long disputation on the sacrament of the Lord’s Supper, in which he labors with all his ingenuity in biblical criticism, to prove that Christ did not bless or sanctify the elements, but only blessed God. Thus, in avoiding the doctrine of transubstantiation, he has fallen into the error of the Quakers, or worse, retaining a form without life, or the capability of receiving life. On this, as well as some other subjects, the words of Festus may be applied to Dr. Clark: *Much learning doth make thee mad.* At least the old adage is verified: “Great men are not always wise.”

to you) they never sat down to. And yet you are so confident, that you say, if *what you offer be not sufficient evidence, you despair of ever seeing any thing proved.* And pray who can help it, if you are so sure, as to despair of our conviction, and give us over for obstinate dullness, if we will not take your careless blunder for a demonstration.”*

*The devout Bp. Beveridge, in his sermon, entitled, *The Worthy Communicant*, Vol. 2, p. 290. has not only answered all queries on this subject, but in his usual simplicity and godly sincerity, has expressed himself in a manner calculated at once to enlighten the understanding, and to bow the penitent heart, that it may not only draw near to the chancel with a true and lively faith, but with fear and trembling, may worship the Trinity in unity, in spirit, and in truth. “Hence,” he says, “the church requires us to receive the holy sacrament kneeling, not out of any respect to the creature’s bread and wine in themselves, but to put us in mind, that Almighty God, our Creator and Redeemer, the only object of all religious worship, is then specially present with us, offering his own body and blood to us; that so we may express our faith in him, and express our sense of his goodness to us, and of our unworthiness of it, in the most humble posture we can. And indeed could the church be sure, that all her members would receive as they ought, with faith, she needed not to have commanded them to have received it kneeling; for they could not do it any other wise than with a posture of adoration. For how can I pray in faith to Almighty God to preserve both my body and soul to everlasting life, and not make my body, as well as my soul, bow down before him?” How can I, by a quick and lively faith, behold my Saviour, as coming to me, and offering me his own body and blood, and not fall down and worship him? How can I, by faith, hold of the pardon of all my sins, and there sealed and delivered unto me, and receive it any other wise than upon my knees? I dare not, I cannot do so. And they have too much cause to suspect, that they do not discern the Lord’s body [and especially his divinity] and therefore do not receive it worthily. Be sure, our receiving the blessed body

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Mr. Dickenson next challenges Mr. Beach, to prove that kneeling was used in any church before the doctrine of transubstantiation was brought in.* To which Mr. B. re-

plied, "is not this an odd way of answering books? You had said, that kneeling was brought in by the papists, &c. This I denied, and proved from St. Cyril and Justin Martyr, who lived many hundred years before the doctrine of transubstantiation was heard, that in their time, they used a posture of adoration at the sacrament, and had no notion of sitting. And it is so far from being true, that Pope Honorious decreed it, that kneeling at the time of receiving, is not decreed in the church of Rome; and some of their writers have laboured, as you do, to prove that the apostles used a table gesture. Of this, you take no notice, because you had nothing to reply. And yet you are resolved not to give out; but put on good courage, and challenge me to do the same again; as if you had never had a sight of my letter, to which you pretend to reply. Indeed, from the beginning to the end, your way is, to prove little, and to argue stoutly; to declaim loudly, and not to reason; to terrify people with a dreadful sound of words, and raise great passions in them, that they may rave against the church in the dark.† Judge in yourself,

ing at the sacrament, but with those of the Helvetic union, did, in their general synods, unanimously condemn the novel manner of sitting, as scandalous, for this remarkable reason, viz: because it was used by the *Arians* (as their synods call the Socinians) in contempt of our Saviour's divinity, placing themselves on a level with their Lord at his table. They therefore exhorted all Christians to kneel or stand, out of reverence to the deity or Godhead of Jesus Christ. They also affirm, that the *Arians*, who deny Christ to be God, were the first who introduced sitting at the sacrament, which they declare to be contrary to the practice of all the evangelical churches of Europe. Let the congregational churches, then, in view of the rapid spread of Unitarianism, at the present day, see their danger in departing from apostolic rule and order. London Cases, p. 416.

† Yet it is not a little surprizing that this Church, which symbolizes so fatally with the Church of Rome, has raised

*As to the primitive Christians, it is certain they did not sit, either in prayer, or at the holy supper; for on the Lord's day, they generally stood, and may be seen bowing to the Lord's table, which they called the Altar. They stood on Sunday, in token of Christ's rising on that day; but on other days, (for they received the eucharist every day of the week) they kneeled. *St. Cyril, Cat. and J. Martyr, Res.* 115. These writers lived several hundred years, before the doctrine of transubstantiation was brought in.

The Reformed churches of France, and those of Geneva, and Helvetia, and the Dutch generally sit. The churches of the Bohemian and Augustinian Confession, which spread through the large kingdoms of Bohemia, Denmark, and Sweden, through Norway, the dukedom of Saxony, Lithunia, and the marquisate of Brandenburg in Germany, and other free cities of that empire, generally retain the practice of kneeling. The Bohemian churches were reformed by John Huss and Jerome of Prague, who suffered martyrdom at Constance, A. D. 1416, more than a century before Luther reformed and prepared the confessions of Augsbourg, and were first called Protestants. These churches, so early reformed, and of so large extent, not only use the gesture of kneel-

whether it be right in you, to tell ignorant people that we are like the papists, in their adoration of a *bread-en God*, whom they carry about the streets, that all people may fall down at the sight of it, and worship it as God Almighty. And yet at the same time you know, that we no more adore the sacramental bread, than you adore the chair before which you kneel. Neither do we kneel to the bread, as you slanderously insinuate, not only without evidence to support such a horrid charge, but contrary to the plainest declarations made by the church. What could tempt you to plainly insinuate, that we bow down and kneel to the elements, and so are guilty of *idolatry and image worship*? Certainly you was reduced to the doleful necessity of the woman in the poet, who, being enraged at her unsuccessfulness in her attempts, took up the resolution,

"Since heaven is deaf, and will no pity shew,
I'll try what hell, and the black host can do."

So you despaired of defending your cause by fair means, and therefore resolved to stuff your letter with the foulest slanders; and no matter how groundless they were, so they would but blacken the church.

"But, (continues Mr. B.) pray remember, we write in the presence of God, and must answer for every unjust insinuation, every designed misrepresentation, every thing we say to blind the eyes and prejudice the understandings of our readers, and much more for the blackest calumnies. And depend upon it, if we discover nothing but calm reason, good nature, and a disposition to put the most favorable construction upon the designs and actions of our ru-

up more and abler champions of Protestantism, than all the rest of christendom beside: and still more so, that the great body of Dissenters should be ignorant of it!

lers and brethren, it will be a thousand times more pleasant to us, to review at death and judgment.

"There is but one thing more worth taking notice of. You said *Christ allowed us a friendly familiarity with him at his table*. What do you mean by this? That we are to shew no more reverence at Christ's, than at the table of a neighbour or familiar friend? I thought this was a little too familiar. You then undertake to inform me as your novice, for such you call me, and accordingly *will inform me*; and say you, *Christ is suffering us to sit down with the king at his table; and he is here calling upon us, eat O Friends, drink ye abundantly*. But your poor novice, is not yet enlightened at all: he is as much at a loss for your meaning as ever, and considers you still hid in a cloud of metaphors. Pray what do you mean by quoting the allegories in *Solomon's Songs*? Do you think they will shew what gesture we must use at the Lord's table? Or must we eat plentifully, and drink soundly? The truth is, these allegories have no relation to the Lord's Supper."

*Such misapplications of scripture are but too common among the ignorant; But one of the most awful perversions of the sacred text that I have ever seen, is in the close of a pamphlet lately published by Dr. Gideon Shepard and Gould Curtis, members of a dissenting sect in Newtown. After writing more than 50 pages in ridiculing the church, and all her formularies, and repeatedly stating that she is antichrist, they conclude as follows:—"Hence, we judge that the admonition given by the wise man, when we behold her, will still apply, viz. *Hearken unto me, now, therefore, O my children, and attend unto the words of my mouth, let not thine heart incline to her ways, go not astray in her paths; for she hath cast down many wounded, yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.*" Prov. vii. 24 to 27. I only add, the Lord open the eyes of such poor uncharitable men."

As to that viz. *Christ allowed us a friendly familiarity with him at his table* expression, it relates, it relates. I grant; but is baptism every act of allows us, and intimate self. And approach so in world, we see and bodies Christ allowed yet he doesn't, or unfeast; and the most in yet this mustence. No before his terrible adoration do God's will in heaven. "In a w receiving the solemn acttain, God kneel when hence we kneel at the do not offend [T]

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As to that text of scripture you cite, viz. *Christ is suffering us to sit down with the king at his table.*—I know not any thing of it in the *Church Bible*. But whatever be the expression you allude to in the scripture, it relates to the church triumphant. I grant the Lord's Supper is a feast; but not for the body: And so is baptism, hearing the word, and every act of worship. And Christ allows us, as you say, *a most near and intimate communion with himself.* And, therefore, when we approach so near to him, if ever in the world, we should prostrate our souls and bodies before him. And though Christ allows us to draw near to him, yet he don't allow us to be irreverent, or unmannerly. Heaven is a feast; and there God will allow us the most intimate communion; but yet this must not exclude our reverence. No; we shall there fall down before his throne, with the most humble adoration. And I think it best to do God's will on earth, as it is done in heaven.

"In a word, it is agreed, that the receiving that sacrament is a most solemn act of worship. It is certain, God has commanded us to kneel when we worship him. And hence we are sure, that when we kneel at that tremendous table, we do not offend him, but do his will."

[To be continued.]

COLONY OF FREE BLACKS ON THE COAST OF AFRICA.

It is, we believe, generally known in this part of the country, that a Society has for some time existed in the city of Washington, whose object it is to establish a Colony of Free Blacks somewhere on the Western Coast of Africa. The principal consideration which moved the founders of the Society to embark in this enterprise, was to provide a station

to which the Free Blacks of the Southern States might resort; and to give those planters, who were desirous of manumitting their slaves, an opportunity of doing so, without endangering the peace of the Slave States, and exposing the Blacks themselves to the almost inevitable ruin which has been found to be the consequence of manumission.

It will be the object of the present Article to make known the present state of the Colony. In the Spring of 1821, the Rev. Mr. Andrus and Mr. Wiltberger, agents of the Society, sailed from Norfolk for the Coast of Africa. The same vessel carried out a select company of black people, to recruit the party sent out the preceding year under the late Rev. Samuel Bacon. They proceeded to Sierra Leone, where they procured temporary accommodations, till they could have leisure to survey the coast, and select and purchase a tract of land for the colony. The Sherbro country, the seat of the former colony, was abandoned, for reasons which appeared conclusive to the agents. They accordingly spent their time, till further instructions arrived, in exploring the coast to the southward of Sierra Leone, whither they returned in time to receive their expected instructions communicated by Dr. Ayres, who was attached to the service of the Society, and sailed from the United States in the armed schooner *Spark*, Lieutenant Perry, commander, in the month of July.

Scarcely had they returned to Sierra Leone, when sickness compelled both Mr. and Mrs. Bacon to return to the United States. The Rev. Mr. Andrus remained, and fell a victim to the climate in the following July.

Shortly after the arrival of Dr. Ayres, he prepared to avail himself of an opportunity expected to be offered by Lieut. Stockton of the *Alligator*, to explore the coast, and select and purchase a territory; and accordingly they sailed down the coast

from Sierra Leone on the 6th of December in the schooner *Augusta*. On the 11th, they anchored in *Mesurado Bay*, and the appearance of the coast confirming the favourable accounts they had received of it, they determined to land and attempt a negotiation.

The following Letter of Dr. Ayres gives us a curious specimen of African royalty and diplomacy. We hope our readers will find it too interesting to wish it shorter.

"On the 6th of December, we sailed out of the harbour. Lieut. Stockton was good enough to put on board the *Augusta* Lieut. M'Kean and four men: I took seven of our men.

We have had a very calm passage, and our old vessel sailed remarkably well. We anchored last night in *Mesurado Bay*. This morning, 12th of December, at day light, saw a number of Croomen rowing off to us—got under way, and at fifteen minutes past ten o'clock cast anchor close under Cape Mesurado. In a few minutes the boats were hoisted out, and the Lieutenant and myself were on shore.

We informed the people who gathered round us, that we had come to see the king: that we wanted to get some land to build houses on: that we had heard very good accounts of king Peter, and preferred settling with him: that the people on the Bagroo wanted us to settle in their country, but we said "No—we will go and see king Peter first—if he won't let us have land, then we settle somewhere else." We pretended to be very indifferent whether we succeeded with them or not, as there were so many places on the coast which we could get. This, in the end proved much to our advantage.

We finally succeeded in getting a sight of king Peter, and in a short time ended our palaver, by his thanking us for giving him the preference to his neighbours, and that we might

have Mesurado; and to-morrow morning we are to finish the palaver and give a book. If, in the morning we find no new obstacles in the way, but are enabled to complete our bargain, I think we may pronounce ourselves very fortunate indeed. Lieut. Stockton will give you a more particular account of our negotiation with the natives, and also a particular account of the place we have selected for a settlement.

I will now offer you some of the reasons which induced us to make the attempt at procuring Mesurado instead of taking Bassa, the situation selected by your other Agents.

In the first place, all I had read on the subject, all the information acquired from British Naval Officers with whom I have talked since my arrival, as well as some other intelligent persons, concur in recommending Mesurado, for many reasons. Bassa is a low level country, consequently must be deprived of refreshing breezes, and for ever unhealthy. It has no harbour, and six months of the year, landing in boats is impracticable. It has no good watering place.

On the contrary, Mesurado Cape is a considerable eminence of land jutting into the sea, high enough to partake of the refreshing sea and land breeze, but not sufficiently elevated to obstruct the vapours and be rendered damp and unhealthy by exhalations and clouds hanging over it nearly half the day. There is a fertile island situated in the mouth of the river. A battery erected on the Cape would effectually command the harbour and entrance of the river. There is a pretty good harbour, and good watering place of excellent water.

Of these particulars you will receive a more minute account, from Mr. Stockton. The land at this place, is equally fertile with Bassa, or any other part of the coast. With good cultivation it will yield all the

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productions of the tropical climate. But another and an insuperable obstacle existed with respect to Bassa. When Messrs. Bacon and Andrus left there, they took with them the king's son and another youth, and placed them under Mr. Johnson, at Regent's Town, to receive an education. The king's son has since deceased. Mr. Johnson was unwilling to trust the interpreters who had been present at the time of taking the boys, on shore, until the king had been informed of the death of his son, and had received the satisfaction for him which was customary in such cases. It therefore became necessary that we should take the youth who was present with the prince at his death, as well as the interpreter. The youth came over night, and went with me on board the *Augusta*. The interpreter was to have been on the wharf the next morning at sunrise, but from some unknown cause he did not come, and between eight and nine o'clock we got under way, and went to sea without him.

These things taken into consideration, determined us to attempt to negotiate for Mesurado. It has been the anxious desire of European Powers, to get possession of this place, for more than one hundred years. Both the English and French have made repeated trials to obtain it. Lieut. Perry attempted to open a negotiation for it, by writing to Mr. Mills. They have all mistaken the true policy of dealing with these people; and no negotiation, other than for the necessaries of life, will be obtained from them without using more policy than this. Knowing the methods that had hitherto proved abortive, we determined to try a new system of proceeding; and instead of trusting to others to make that impression upon the king, which their fears or cupidity might prompt, we determined to go ourselves directly to the king, and plead our own cause.

On the 11th of December, in the

night, we came to anchor off St. Paul's river. At day light on the 12th, got under way, and soon observed several canoes coming off to us. The moment we anchored our boat was out, and Mr. Stockton and myself went on shore before any wrong impression could be made upon the king. We landed on the beach, at the king's Crootown, and told them we wanted to see the king; we had presents on board for him; and showed them some rum and tobacco which we had taken on shore for him.

Three or four of the people who had gathered round us were dressed in large striped hoods, thrown over their shoulders, and had the appearance of being people of authority.

After waiting some time, they sent off an express for king Peter. It had been represented to us unsafe to go on shore without being armed, and that we should certainly be murdered and robbed. But we determined to go unarmed, as an evidence that our aim was pacific. While sitting and waiting for the king, under the shed of a Crooman, the people kept collecting, most of them with knives hanging to their sides. At length there came five or six armed with muskets. I began to think there might be some truth in the reports. We were now surrounded by fifty or sixty, armed in this way, and we without the means of defence, except a demijohn of whiskey and some tobacco. I narrowly watched their countenances, as well as that of Mr. Stockton. I saw he was no way concerned, and a little observation showed there was yet no hostility in their intentions.

Express after express, was sent for the king. After a long time, one of the most reputable looking men told us "The king be fool—he nō talk English—I his mouth, what I say, king say.—What you want?" We told him we were desirous of getting a place in Africa to build a house.

make farms, &c. that we had come by Cape Mount and many other places, where we might probably have got land, but we heard king Peter was a good man, and we preferred coming first to see if we could buy a place of him. If we got a place, we raise tobacco, rum, sugar, &c. and sell to the natives, for rice, yams, beeswax, &c. We told them likewise, that we would have schools, and teach their children to read and write.—This immediately excited their suspicions that we were going to break in upon the customs of their forefathers.

Lieut. Stockton has shown himself throughout this business to be the most consummate master of the human heart, and it is entirely owing to his address and penetration that we have succeeded in obtaining a situation, the most desirable in many respects, of any on the coast; and for which, thousands of pounds would have been given by other Powers, could they have obtained it. We discovered at once, that the only way in which we could expect to succeed, was to touch their interest, by holding out to them such objects as appeared to them valuable, and not such as we should value ourselves.

After explaining our views to this person, and discussing them some time, they sent another message to the king, and he then made his appearance. He was dressed in a cotton garment of large blue and white stripes, thrown over his shoulders, and a person holding an umbrella over his head. He came, shook hands with us, and took a seat. When his interpreter related to him our object in visiting him, we did not fail to let him know the high estimation in which we held him for veracity and punctuality; and that this had induced us to prefer him to some other chiefs: and like most other monarchs, we found his ear always open to the sound of his own praise. He said "he thanked us for the fa-

vour we had done him in coming to him first, and we might have land." We told him we wanted the Island at the mouth of the river, and the Cape. He objected to the Cape, and said "if any white man was to settle on it, then king Peter would die, they would bury him, and then his women would cry a plenty." We did not fail to place in the most favourable light the advantages which our trade would be to him; but took good care, after our former experience, how we attempted to oppose their prejudices, or to offer to their consideration any views which they could not fully comprehend: we therefore said nothing of civilizing or christianizing them; but left this, hoping our future example may recommend our principles to their adoption. After sitting some time in palaver, the king told us he would see his head men, and next morning he would meet us again on the beach, and make a book for the land. We gave them our rum and tobacco, and returned to our vessel.

On the 13th, we again went to meet his majesty. We found his head men but no king; yet we sent off an express for him. It was not till after some time and several messages had passed, that we could get him to meet us. After sitting three hours in palaver, the unfortunate subject of the slave trade was broached, and we again broke up the palaver.

Our prospect at this time was very dull; we however determined not to give the subject up lightly; and the next day went on shore again, where the king appointed to meet us. When we got there, we found neither king nor any of his head men. Our prospects now, were truly discouraging. We, as we had done before, sent off an express for him. He sent word he would not come, nor let us have any land. It then became necessary either to go and seek the king in his capital, or to give up the case as impracticable, as all persons had

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found it, who had attempted to negotiate for this place before. To go to the town was to place ourselves entirely in the power of a nation who had always been represented to us so savage as to render it unsafe to land on their shore without being completely armed. However, we were determined to go; and were conducted by a Crooman, through dark dismal ways, at one time wading through the water, and at another wallowing through the mud; passing through thick and dark swamps, in narrow paths, for six or seven miles into the interior. If one of us staid behind, the Crooman would halloo to us to "come along, come along—the devil will catch us." We at length arrived at his majesty's capital. We were shown into a palaver hall, spread with mats, to wait the coming of the king. The head men came and shook hands with us, and informed us that he was dressing, and would see us in a short time. They looked very grave, and few of them looked well pleased. After waiting about one hour, the king made his appearance. Instead of coming and shaking hands with us, he went and seated himself under another palaver hall. His prime minister then came and invited us to go to the king. He shook hands with us, but looked very angry. I had forgot to tell you, that the night before, they had accused the Croomen of being our friends, and drove them all out of town; and the poor fellows, for their fidelity to us, had to go and sleep on the beach, on the bare sand.

The first word the king said to us was, "What you want that land for?" This question, so often asked and as often answered, had again to be explained to him. We now found that among the Croomen who had been on board our vessel the day before, there was one who had been engaged with the father of the Bassa

youth we had on board. This man told them we had taken away the king of Bassa's son and killed him, and when we got the land, we should cut their throats and bury them. Another Crooman saw some of our colonists on board and knew them: this circumstance gave them to understand we were the people who had been quarelling so much at Sherbro. And, as if all these things could not throw difficulties enough to try our diplomatic skill, one fellow presented himself to Lieut. Stockton, and told him he was one of those whom the Lieutenant had captured on his last voyage, in the *Daphne*, and they had recaptured her on their passage home. These circumstances accounted for the change of conduct in the king and people. Our cause now looked truly deplorable. We were unarmed, in the midst of a nation so exasperated against us. But Lieut. Stockton's dexterity at mixing flattery with a little well-timed threat, turned all to our own advantage. When they complained of his taking the French for trading with them in slaves, he told them his orders were not to meddle with the French or any other nation: that when he saw the French vessel, he sent his boat to see who she was; that they fired at him, and when they fought him, then he whipped them and took their vessel: that he would not suffer any body to make a fool of him: and now king Peter wanted to make a fool of him: that he tell him, three days, he would let him have land, and drink up his rum, and take his tobacco, and now he say shan't have any land: this was fooling him. I believe the old king was afraid of being served as the French vessel was, for he soon came to, and promised to call some more kings, and meet us on the shore next morning, and make a book, which was to give us the land.

(To be continued)

[We are indebted to a friend for the following memoir of the Rev. Mr. CRANSTON, whose death was noticed in our Number for August last.]

On the 28th of July last, the Rev. WALTER CRANSTON, Rector of Christ Church in Savannah, was taken by death from a sphere of extensive usefulness, which for several years he had worthily occupied. He was born the 12th of Dec. 1790, became a member of the University in Cambridge, Mass. at the age of 16. In what place the early years of his life were passed, the writer of this article is not informed. But that they were industriously and virtuously employed, there can be no doubt; for he appeared with an unblemished moral character, and with literary attainments considerably in advance of those required for admission into college.

At this time, he commenced a course of study, which he pursued for years with exact method, and with unabated industry. None of the exercises which belong to the course of studies adopted in his college, were neglected by him; but he chiefly delighted in philological pursuits, and in these he principally excelled. He was esteemed highly respectable among his classmates for his attainments in every department of learning; but in Greek and Roman literature, he bore away the palm from all his competitors. Nor was he surpassed by more than one of his associates, in a knowledge of the Hebrew. And being second to this one could not be esteemed a mark of inferiority; for Samuel Harris had been drawn from the obscurity of a mechanical employment, by the discovery of his wonderful attainments in Oriental learning, which, with the ardour of a strong native genius for this pursuit, he had for years been secretly following as a relaxation from his ordinary labours. This extraordinary young man was assisted, in the means of obtaining a liberal

education, by several public-spirited gentlemen of the town of Boston, who had hoped that he would thus be enabled to become servicable to the cause of learning, in a department at that time not much cultivated. But this anticipation was soon disappointed; for he was suddenly removed from life, and his eulogium was eloquently spoken before a mourning University, by his friend Cranston, who could best appreciate his worth, as next to him best skilled in his peculiar studies. The subject of this article received his degree in 1810, with distinguished marks of approbation from the government of college. His views had for some time been directed towards the ministry; and he established himself at Cambridge, for the sake of enjoying the privileges which its extensive and valuable library affords. Young men designed for holy orders, had not then the advantages of a Theological school and learned Professors, but were in most instances, obliged to pursue their studies without the stimulus of companions, and without the security and benefits of a well informed guide. Mr. Cranston however, needed these things less than most young men. His love of learning, and particularly of those studies which belong to his profession, was for him excitement sufficient to unceasing application, and his natural quickness of perception, and solidity of judgment, improved by the undergraduate course of college, were a security against his suffering much loss of time from ill directed efforts. After passing a year in this manner, he was elected to the office of Greek Tutor in the University. In this office he continued till the year 1814, discharging its duties with exemplary fidelity, and with that reputation of which his eminent acquirements in Greek learning were a certain pledge. He now felt prepared to enter upon that profession to which he had devoted his life, and for use

ness in which, he had for several years been preparing himself. He was ordained Deacon, in Bristol, R. by the Rt. Rev. Bp. Griswold, and immediately proceeded to Savannah, the care of the Church in which place he had been invited.

In the following year, he made a visit to the Eastern states, and received the holy order of Priests from the hands of Bp. Hobart at New Haven, Connecticut. So well pleased was he with the prospects of usefulness held out to him in Savannah, and so acceptable were his services there, that he immediately returned and became Rector of the Church in that place. Nor were the hopes of the minister, or the expectations of the people disappointed. That he was an acceptable minister, we are assured, by the increase of his congregation, and by their attachment to him;—that he was a profitable minister, was evidenced by the constantly growing attention to religion in his parish, and by the additions to the number of his communicants. Without exaggerating his praise, it may be said of him, that “he was faithful unto death;” in that season when the yellow fever prevailed at Savannah so long and with such fatal consequences, he remained in the city, constantly exposed to the infection, and constantly enduring fatigue, from which, the incessant calls to visit the sick and to bury the dead, hardly afforded him the hours of night to recruit himself. Being the only clergyman who remained in the city during that sickly season, he became as it were, the parish minister of all the inhabitants. His services were requested by all denominations, and he cheerfully gave them to all without discrimination. Such courageous and disinterested attention during the prevalence of this heavy calamity, called forth the gratitude and the affection of many towards Mr. Cranston, who before only respected him for his

learning, and for his agreeable qualifications as a preacher. He now became as much esteemed throughout the city, as before he had been in his own congregation; and it is not among his parishoners alone that tears will be shed at the news of his early and unexpected death. He escaped unharmed from the fever of 1819; and perhaps, rendered confident by this exemption, he thought his constitution proof against the influence of a southern climate, and continued to discharge his duties in the warm months of the ensuing years, with too fatal a constancy.—In this year, however, the debilitating effects of the climate became alarmingly visible. His friends urged him to seek a restoration to health under the bracing influence of a northern sky. But it was not until he had several times fainted, during the performance of the services of the church, and became entirely unable to continue them, that he could be induced to adopt their advice. When he could no longer pray with his people, or give them public religious instruction, then he consented to a temporary absence, as the only means of enabling him again to pursue those avocations, which were at once the all important duties, and the chief pleasures of his life. He delayed alas! too long—his constitution was enfeebled beyond the power of restoration. With slow, and frequently interrupted advances, he reached Middletown, where resided his only surviving relatives. Here, the principle of life, which had for some time been a feeble and uncertain flame, declined into a single spark; and in a few days was extinguished, because it had not strength to take hold of the fuel with which the friendly skill of the physician, and the anxious care of relations vainly sought to revive it. For several years a teacher, and a successful teacher of the religion of the blessed Jesus, he well knew where

alone he could find comfort in sickness, and support in death. He was, therefore, entirely resigned, both during his sickness, and in his death. Although the call was early, and his temporal prospects were unclouded, and he had every reason, if his health was restored, to look forward to many years of happiness, yet his conduct never expressed other than the most entire accordance of heart to the language, "Father, not my will, but thine be done." We have every reason to believe, and to trust, "that having served God in his generation, he is now gathered unto his fathers, having the testimony of a good conscience; in the communion of the Catholic church; in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with God, and in perfect charity with the world." In the contemplation of his fine natural abilities, the valuable stores of learning he had accumulated, the untired zeal with which he applied himself to the sacred duties of his profession, and the short period of his continuance among us, we may lament; but not for him. Ere now, he has proved, we trust, what Paul declared of himself, that to "depart, and be with Christ, is far better." How forcibly must it occur to the friends who loved him, and to the parishioners who now lament his loss, that "we have this treasure in earthen vessels!"

[Desirous of aiding, by all the means in our power, the important cause of Domestic and Foreign Missions, we cheerfully comply with the request of the Executive Committee of the Domestic and Foreign Missionary Society, to insert their proceedings from the *Church Record*. May the exposure, which they contain, of the destitute state of the Church in different parts of the country, be the means of engaging Episcopalians, generally, to favour the cause of the Society, by their contributions and their prayers.]

The Editors know not how to occupy their first number more profitably or more agreeably than by the publication of the Proceedings of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, at its late annual meeting; which proceedings, while they afford a pledge of the interest taken by the Board of the important objects of the Society, will it is hoped, prove a powerful and efficient call upon the devoted co-operation of their brother Episcopalians.

The 6th article of the system of by-laws adopted by the Board provides—"that there shall be appointed annually by the Board of Directors, by ballot, a committee of eight persons; of whom the president of the society and the corresponding secretary shall each be *ex officio* one; to be denominated 'The Executive Committee, whose duty shall be to recommend to the Board proper stations, and places for their attention; to recommend suitable characters to be employed as missionaries; to diffuse intelligence for the purpose of exciting an interest in favour of the society; and generally to execute the resolutions of the Board in relation to missions and missionaries. They shall keep minutes of their transactions, and lay the same before the Board at every meeting."

In pursuance of the provisions of the above article, the following persons were elected as the "Executive Committee:" Rev. Messrs. Kemper, Allen and Montgomery, Messrs. Dale, Wheeler and Claxton—the president of the society, the Right Rev. Bishop of the Diocese being *ex officio* president of the committee, and the Rev. George Boyd corresponding secretary, *ex officio* member: and at a meeting of the Executive Committee, June 1, 1822, the following resolution was adopted:

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[No. 32.]
 proceedings of the late annual meeting of the Board of Directors, be referred to a committee of two, with the view of publishing such parts thereof as they may deem expedient. And that they be authorized to suggest any thing, that may tend to promote the designs of the Society."

Whereupon the Rev. Messrs. Allen and Montgomery were appointed.

In discharge of the duty thus devolved upon them, the above named committee proceed to present to their brethren of the Church such parts of the proceedings of the Board of Directors at its late annual meeting, as are of a general interest; and of which the publication will, it is hoped, prove gratifying to all who may be disposed to co-operate in the important designs of the society.

Previously to the annual meeting of the Board, a committee had been appointed "to ascertain the most important stations, to which our attention can be directed for missionary purposes, and make report at the annual meeting, for the consideration of the Board; and likewise to inquire for missionaries, and report the names of those they may deem proper for the office." The Rev. Mr. Temper, as chairman of that committee, reported that letters of inquiry had been sent to such persons as was thought could furnish useful information on the points embraced in the above resolution, and that answers had been received to most of them. These letters were read to the Board; and it is thought expedient to publish the following extracts from several of them.

Extract from a Letter of the Right Rev. Bishop Chase, of Ohio.

"In answer to your second question, I would beg leave to remark, that I am acquainted with none of the aboriginal tribes but that of the Wyandots; and of them I have

great hopes. A youth from that nation (about twenty one) is now receiving his education at my house, and bids fair to become the medium of much good to his people. Could he be assured of a small stipend, to enable him to devote his attention, first to school-keeping and then to the work of catechising the youth of his tribe, I have hopes he would accept an appointment to that effect. But our funds, I fear, will be too limited; unless aided by the general society.

"Your third question, I am grieved to say, I must answer in the negative. We must look to the East for missionaries—our own being too few, alas! too few for our own wants. If any aid could be afforded them in their indigent and arduous work, I should rejoice and bless the Lord."

The Bishop concludes with the following judicious remark, "that if the poor congregations, formed throughout this state (Ohio,) be suffered to expire for want of the word and sacraments, and thus the harvest which is ripe be permitted to fall into the earth, there are poor hopes and small encouragement to sow and plant new fields elsewhere."

Extract from a Letter of the Rev. Joseph Doddridge.

"With the exception of the western part of Pennsylvania, and some parts of the state of Ohio, the states and territories of the immense regions of the valley of the Mississippi have been settled mainly by emigrations from those states, in which before the revolution, the Church of England had a legal establishment. These people and their descendants still retain most of the distinctive features of the character of their forefathers.

"A comparison of the statistical accounts of the number of the Methodists and Baptists in the states and

territories in question, with the late census of the United States, will serve to show, that these societies, although numerous, comprehend but a small portion of the whole population of the country.

"What then is the condition of the remaining part of our people, with regard to religion? They are not associated with any community whatever.

"In all my little missionary excursions in the state of Ohio, and the western part of Virginia, I have found the state of things every where the same. In every place there exists the skeleton of an Episcopalian congregation; that is to say, a considerable number of people of Episcopalian descent, who have not associated themselves with any other religious community; and these people are, for the most part, the most wealthy and the most intelligent part of the population of our country.

"With exceptions of but small extent, the whole of the extensive regions of the West are before the Episcopalian missionary, as a wide field for his labours. The difficulties attendant on making proselytes to a new faith, will not fall to his lot. On the part of large and very respectable portions of the population of the country, he will meet with a strong predilection in his favour; and from none will he meet with open and direct hostility. The steady and rapid progress of our Church of late years, and which, from the very judicious means employed, promises to be permanent, has made a strong and favourable excitement, even where the voice of her ministry has not as yet been heard.

"As to ministers, or candidates for the missionary service, alas! my brother, there are none here: the number of our clergymen is but small, and they are fully occupied in their respective stations."

[To be continued].

Convention of the Episcopal Church in the Diocese of Vermont.

This Convention was held at Rockingham, on the 27th day of June; and was attended by the Rt. Rev. Bishop Griswold, with 6 clergymen and laymen. There appear to be 14 parishes already existing in the State, and we find parochial reports from the number. The number of Communicants has increased during the last year, from 391 to 592. In several of the Parishes there are flourishing Sunday Schools.

Small as the Church is in Vermont and it must be remembered that it is only a few years since it began to exist, they have already formed a Domestic Missionary Society, and have enjoined it on all the Clergy by a Resolution, to preach in their several Churches, and solicit contributions.

The Episcopal Church in Vermont has now a suit pending before the Supreme Court of the United States, for the recovery of the "Society Lands," as they are termed. Perhaps we shall be able, to give, in our next Number some account of the state of its claims.

On the whole, the prospects of the Church in this State are flattering. It cannot be expected, however, to extend rapidly, till a body of Missionaries can be employed in its service.

CONSECRATION.—On Wednesday morning, the 16th of October, St. Andrew's Church, Northford, was consecrated to the service of Almighty God by the Rt. Rev. Bishop Brownell.

LIBERAL DONATION.—A lady from Connecticut has transferred to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church bonds expected to produce one thousand dollars.

CONVENTION.—On Tuesday the 13th of October, the annual Convention of New-York met at Troy; and closed its session on the evening of the following day, after the despatch of much interesting business. Two young men, Mr. Wm. Bury, and Mr. Wm. S. Johnson, were admitted to the Holy Order of Deacons.—Sermon by the Rev. Mr. Lacey of Albany.

On the afternoon of Thursday, Mr. Hobart administered the rite of Confirmation, to between 30 and 40 persons.

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